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England. THE Church of Catechism

FAITH AND PRACTICE OF THE Church of England EXPLAIN'D, IN A Brief, but very Familiar, EXPOSITION OF *The Church Catechism.*

Δεῦτε τέκνα, Ἀκούσατε μου, καὶ Κατηχήσω ὑμᾶς.

For the Use and Benefit of the Charity Schools.

The Second Edition.

London, Printed for *J. Wotton*, at the *Three Daggers* in *Fleet-Street*. 1719. Price 3*d*. or 2*s* 6*d*. *per* Dozen, and 20*s*. a Hundred to those who give them away.

The Rubrick and Canon about Catechiſing.

¶ The Curate of every Pariſh ſhall diligently upon *Sundays*, and Holidays, after the ſecond Leſſon at Evening Prayer, openly in the Church Inſtruct, and Examine ſo many Children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their Children, Servants and Prentices which have not learned their Catechiſm, to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

N. B. This ſhort Expoſition of the Church Catechiſm, may ſerve as an Introduction to the learning the Biſhop of *Lincoln's* larger Catechiſm, and is fitted to the meaneſt Capacities.

It is divided into fifty-two Sections, according to the number of the *Sundays* in the Year; ſo that one being learned each Week, (which a Child of five Years Old may compaſs,) the whole will be finiſhed in a Year.

A Short

EXPOSITION

OF THE

Church Catechiſm.

The TITLE.

A Catechiſm; *that is to ſay, An* Inſtruction, *to be learned of every Perſon, before he be brought to be Confirmed by the Biſhop.*

SECT. I.

Q. WHAT is Catechiſing?

A. It is a Method of Teaching by the way of Queſtion and Anſwer.

Q. Why doth the Church chuſe this way of Inſtructing.

A. Becauſe it is the ſhorteſt, eaſieſt and plaineſt.

Q. What is this Chatechiſm?

A. 'Tis a brief Inſtruction in the Principles of the Chriſtian Religion, to be learned of every Perſon before he be brought to the Biſhop to be Confirmed by him.

Q. There are other Catechiſms beſides this How then is this diſtinguiſhed?

A. It is called the *Church Catechiſm.*

Q. Why is it called the *Church Catechiſm?*

A. Becauſe it contains the Sum of the Doctrine taught by our Church.

Q. What do you call our Church?

A. The *Church of England.*

Q. Why do you call it the *Church of England?*

A. Becauſe it, and no other, is eſtabliſhed by the Laws of *England.*

Q. Are there all things in it belonging to a true Church?

A. Yes, both as to Doctrine and Diſcipline; all things neceſſary to further my everlaſting Salvation.

Q. What need then is there for any to ſeparate from her?

A. Truly none at all: But it proceeds from Pride, Ignorance, or worldly Intereſt.

Q. Do they not then ſin grievouſly, who do ſeparate from her?

A. Moſt certainly; there being hardly any one thing more condemned in Scripture, than Schiſm and Diviſion.

Q. How prove you this?

From *Rom.* 16. 17. *Now I beſeech you, Brethren, mark them which cauſe Diviſions and Offences, contrary to the Doctrine which you have learned, and avoid them.*

Q. Are you reſolv'd then to continue in this Church?

A. By the Grace of God (which I ſhall never want, but thro' my own fault) I will do ſo to my Lives End.

Q. The Great and Good God of Heaven and Earth confirm you in your Reſolutions. *A.*

A. *Amen Amen*, ſo be it; with all my Heart, I beſeech God to do ſo.

The INTRODUCTION.

SECT. II.

Q. *WHAT is your Name?*
A. *A, B, C, D.*

Q. How many Names have you?

A. Two.

Q. What call you them?

A. My Chriſtian-Name, and my Sir-Name.

Q. Which is your Chriſtian Name?

A. That which was given me when I was made a Chriſtian.

Q. Which is your Sir-name?

A. That which I had from my Sires or Parents.

Q. Why do you anſwer by your Chriſtian-name?

A. To put me in mind of the Faith which I profeſſed at my Baptiſm, when I received my Chriſtian Name.

Q. *Who gave you this Name?*

A. *My Godfathers and Godmothers in my Baptiſm*, &c.

Q. Who do you intend by your Godfathers and Godmothers?

A. I mean thoſe who were Witneſſes to my being Baptiſed, and undertook for my future good Behaviour, in Caſe my Father or Mother or both ſhould die or neglect me.

Q. Whence came the uſe of Godfathers and Godmothers?

A. It was a pious and prudent Proviſion of the Church in the Primitive times, that ſuch as were

were Baptiſed, might not fall back into Heathenism.

Q. What Occaſion is there for them now?

A. Very great; inaſmuch as there is ever danger of Mens falling into Sin and Wickedneſs.

Q. How can your Godfathers and Godmothers prevent it?

A. By ſeeing me timely inſtructed in the Principles of Religion, in caſe my Parents neglect it.

Q. But where are they who do this?

A. Truly too few. Nevertheleſs the Deſign hereof was good, and ought not to be laid aſide, becauſe few perform their Duty.

SECT. III.

Q. YOU ſay, in your Baptiſm, *You was made a Member of Chriſt*: What do you mean by that?

A. I was then admitted into the Church of Chriſt and ſo became a Member of it, which is his Body.

Q. How prove you that the Church is Chriſt's Body?

A. From 1 *Cor.* 12. 27. *Ye are the Body of Chriſt and Members in particular.*

Q. What do you mean *by a Child of God?*

A. I was then adopted into God's Family, and dedicated to his Service.

Q. How prove you that?

A. From *Gal.* 3. 26. *Ye are the Children of God, by Faith in Chriſt Jeſus.*

Q. What do you mean by *an Inheritor of the Kingdom of Heaven?*

A. By Baptiſm I am aſſured I ſhall hereafter be ſo, if I forfeit it not by a bad Life.

Q. How prove you this?

A. From

* Beelzebub.

A. From *Rom.* 8. 16, 17. *We are the Childr en of God; and if Children, then Heirs; Heirs of God, and Joint-heirs with Christ.*

SECT. IV.

Q. *WHAT did your Godfathers and Godmothers then for you?*

A. *They did promise and vow three things in my Name,* &c.

Q. What is meant by *renouncing the Devil?*

A. 'Tis utterly to deny a compliance with him, whenever we are tempted by him.

Q. Who is meant by the Devil?

A. All the faln Angels, who, under their Prince, that roaring Lion, is continually seeking our eternal Ruin.

Q. What are meant by *the Works of the Devil?*

A. All Sin and Wickedness; especially Pride, Malice, Envy, Revenge, *&c.*

Q. What is meant by *the Pomps of the World?*

A. Honour, worldly Glory, Preferment, and the like.

Q. What is meant by *the Vanity of the World?*

A. All sinful ways, foolish Customs, and vainglorious Shews.

Q. What do you mean by *the sinful Lusts of the Flesh?*

A. All the works of the Flesh, Uncleaness, Adultery, Fornication, filthy Words, unchaste Thoughts, Drunkenness, *&c.*

SECT. V.

Q. *WHAT is the second thing your Godfathers and Godmothers promised for you?*

A. *That*

A. *That I ſhould believe all the Articles of the Chriſtian Faith.*

Q. What do you mean by *the Articles of the Chriſtian Fatih?*

A. Every Particular that I am bound to believe as a Chriſtian.

Q. Why do you think your ſelf obliged to believe them?

A. Becauſe without this I cannot be ſaved.

Q. How prove you this?

A. From *Mark* 16. 16. *He that believeth, and is Baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.*

SECT. VI.

Q. WHAT is the third thing *they promiſed for you?*

A. *That I ſhould keep God's Holy Will and Commandments, and walk in the ſame all the days of my life.*

Q. What do you mean *by keeping God's Commandments?*

A. Obeying them, and framing my whole Life and Converſation according to them.

Q. Why do you think your ſelf obliged thus to keep them?

A Becauſe my eternal Happineſs and Welfare dependeth hereon.

Q How prove you this?

A. From *Matt.* 19. 17. *If thou wilt enter into Life, keep the Commandments.*

Q. How long muſt you keep them?

A. All the Days of my Life.

Q. How prove you that?

A. From *Matt.* 24. 13. *He that endureth to the end, the ſame ſhall be ſaved.*

SECT.

SECT. VII.

Q. DOST *thou not think, that thou art bound to believe, and to do as they have promised for you?*

A. Yes verily, and by Gods help, so I will, &c.

Q. Why do you think your self bound to do it?

A. Because what they promised was in my Name, and will be for my eternal Good and Benefit, if I hold to it, and perform it?

Q. How do you hope to perform it?

A. By God's Help, without which I can do nothing.

Q. How do you prove that?

A. From 2 *Cor.* 3. 5. *We are not sufficient of our selves to think any Thing, as of our selves, but our sufficiency is of God.*

Q. What return will you make for his Assistance?

A. I heartily thank my Heavenly Father for this and all other his Favours.

Q. What will make your Performance easy?

A. God's Grace assisting me, and helping me.

Q. How do you hope to obtain God's Grace.

A. By Prayer.

Q. How do you know you shall obtain it by Prayer?

A. From *Matth.* 7. 7. *Ask, and it shall be given you.*

SECT. VIII.

Q. HOW many parts are there in the Catechism?

A. Four.

Q. Which

Q. Which be they?

A. The Creed, the Commandments, the Lord's Prayer, and the Sacraments.

Q. Which is the first Part?

A. The Creed.

Q. What is meant by the word *Creed*?

A. Creed is the same with Belief, and it is a brief Summary of all that we are bound to believe.

Q. How many Creeds have we in our Church.

A. Three.

Q. Which be they?

A. The Apostles Creed, St. *Athanasius*'s Creed, and the Nicene Creed.

Q. Why do you call it the Apostles Creed?

A. Because it contains the Doctrine taught by the Apostles.

Q. Why *Athanasius*'s Creed.

A. Because it was the received Opinion that St. *Athanasius* was the Author of it.

Q. Why do you call the other the Nicene Creed?

A. Because composed by the Fathers assembled at *Nice*, for the explanation of the other Creeds.

PART. I. SECT. IX.

Q. REhearse the Articles of the Creed.

A. I believe in God, the Father Almighty, &c.

Q. How many Articles are there in this Creed?

A. Twelve, according to the Number of the twelve Apostles.

Q. Which is the first?

A. I believe in God, the Father Almighty.

Q. What

Q What is God?

A God is a Spirit, moſt Perfect, moſt Wiſe, Almighty, and moſt Holy.

Q How prove you that God is a Spirit?

A From *Joh.* 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.*

Q What is meant by believing in God?

A Chiefly that there is ſuch an Eternal Being.

Q Why do you ſay, I believe, and not We believe.

A Becauſe, though one Man may pray for another, yet he cannot believe for another; I muſt believe for my ſelf.

Q Why do you call God Father?

A. Becauſe he is our Father. 1. By Creation, having made us out of nothing. 2. By Adoption, having predeſtinated us in Jeſus Chriſt, to be his own; but chiefly as he is the Father of Chriſt, and Chriſt is his Son.

Q Why call you him Almighty?

A Becauſe he can do all things, that can, may, or ought to be done.

Q How prove you this?

A From *Matth.* 19. 26. *With Gōd nothing is impoſſible.*

Q What do you mean by *Maker of Heaven and Earth?*

A I mean that all things viſible and inviſible were made and created by him.

Q How prove you that?

A From *Gen.* 1. 1. *In the Beginning God made (or created) the Heaven and the Earth?*

Q Of what did he make the Earth?

A He made it out of nothing.

Q. How

Q How doth he now preſerve it?

A By his Almighty Providence, watching over it.

Q How prove you this?

A From *Nehem.* 9. 6. *Thou, even thou, art Lord alone; thou haſt made the Heaven, with the Heaven of Heavens, with all their Hoſt, the Earth, and all things therein; the Seas, and all that is therein; and thou preſerveſt them all.*

SECT. X.

Q. WHich is the ſecond Article?

A *And in Jeſus Chriſt, his only Son, our Lord.*

Q What is the meaning of the Word *Jeſus*?

A It ſignifies a Saviour.

Q Why was he ſo called?

A Becauſe he was to ſave his People from their Sins.

Q How prove you this?

A From *Math.* 1. 21. *Thou ſhall call his Name Jeſus, for he ſhall ſave his People from their Sins.*

Q What is the meaning of *Chriſt*?

A It ſignifies Anointed, and is the ſame with *Meſſiah.*

Q Unto what was he anointed?

A To be our King, Prieſt, and Prophet.

Q How our King?

A To govern us.

Q How our Prieſt?

A To make a Propitiation for our Sins. To intercede for us. To bleſs us.

Q How our Prophet?

A To teach us the moſt perfect Will of God.

Q How was Chriſt the only Son of God?

A As begotten by the Father, from all Eternity, though born in time of a pure Virgin, after wonderful and peculiar manner.

Q How

Q. How is he our Lord?

A. Being Head of the Church, and having all Power given unto him in Heaven and in Earth.

Q. How long will he continue to be our Lord?

A. For ever; *for of his Kingdom there ſhall be no End.* Luc. 1. 33.

SECT. XI.

Q. WHAT is the third Article?

A. *Which was conceived by the Holy Ghoſt, born of the Virgin Mary.*

Q. What do you mean by being conceived by the Holy Ghoſt?

A. I do believe that he was conceived by the miraculous Power of the Holy Ghoſt, overſhadowing the Virgin *Mary.*

Q. How do you prove this?

A. From *Luc.* 1. 35. *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee; therefore alſo, that Holy Thing, which ſhall be born of thee, ſhall be called the Son of God.*

Q How do you prove that he was born of a Virgin?

A. From *Matth.* 1. 22, 23. *Now all this was done, that it might be fulfilled, which was ſpoken of the Lord, by the Prophet, ſaying, Behold, a Virgin ſhall be with Child, and ſhall bring forth a Son.*

Q How was he born of her?

A As other Children are; he derived his ſubſtance from his Virgin Mother; grew in her Womb; and at her full time ſhe was delivered of him.

Q For what End was he Born of a Virgin?

A To ſhew his Purity and Holineſs, and that he was free from all manner of Pollution.

SECT. XII.

Q WHAT is the fourth Article?

A *Suffered under Pontius Pilate, was Crucified, Dead, and Buried.*

Q Who was *Pontius Pilate*?

A The Governour of *Judea*, under *Tiberius* the Roman Emperour, who condemned our Blessed Saviour to Death?

Q To what Death?

A To the worst and most shameful of any, to Crucifixion.

Q How was he Crucified?

A The several parts of his Body were stretched out upon the Cross, as upon a Rack, and nailed thereunto, till he gave up the Ghost.

Q Why did he undergo such a dismal Death?

A To show the horridness of our Sins, and the sad Punishment that we had deserved for them.

Q Why do you say, *was Dead*?

A To shew the reallity of his Death; for he might have been Crucified, and not have been Dead.

Q How was his Body disposed of after he was Dead?

A It was decently and honourably buried by *Joseph* of *Arimathea*, and *Nicodemus*, principal Men among the *Jews*.

Q What became of his Soul, while his Body was in the Grave?

A *It descended into Hell.*

Q How prove you that?

A From *Acts* 2. 25, 27. *David speaketh concerning him, thou shalt not leave my Soul in Hell.*

Q. What

Q What is meant by Hell?

A The place or State where departe d Soul are

SECT. XIII.

Q. WHAT is the fifth Article?

A *The third Day he roſe again from the Dead.*

Q What do you mean by his riſing again?

A That upon the third Day after his Death, his Soul and Body, which had been ſeparated one from another, were, by the Almighty Power of God, brought together again, and vitally united to one another.

Q How do you prove that he did thus ariſe?

A From *Acts* 2. 24. *Whom God raiſed up, having looſed the Bands of Death, becauſe it was not poſſible that he ſhould be holden of it.*

Q When did our Lord ariſe?

A On the third Day after he dyed, which was the firſt Day of the Week, and is thence called the Lord's Day.

Q What doth all this ſignify to us?

A *Very much; convincing us of the mighty Power of our Lord, and of the Truth of our moſt Holy Religion; aſſuring us, that he hath fully diſcharged our Debt, and wrought a compleat Redemption for us: And laſt of all, confirming us in the Belief of our Reſurrection; That our Bodies alſo ſhall be quickened by the ſame Spirit that dwelleth in us,* Rom. 8. 11.

SECT. XIV.

Q. WHAT is the ſixth Article?

A *He aſcended into Heaven, and ſit-*

seth at the Right-Hand of God, the Father Almighty.

Q How did he aſcend?

A Viſibly, in the preſence of all his Diſciples.

Q How prove you this?

A From *Acts* 1. 9. *While they beheld, he was taken up, and a Cloud received him out of their ſight.*

Q Did he aſcend with the ſame Body; he had before?

A He aſcended in the ſame Body; and ſo ſhall we too, in God's good-time, and reign with Chriſt in Glory.

SECT. XV.

Q WHAT became of him after his Aſcenſion?

A He ſet down at the Right-Hand of God, the Father Almighty.

Q What do you mean by the Right-Hand of God?

A. God hath no Hands; the meaning is, that Chriſt is advanced to the higheſt Dignity and Authority, under God the Father.

Q How do you prove this?

A From 1 *Pet.* 3. 22. *Who is gone into Heaven, and is on the Right-Hand of God, Angels and Authorities, and Powers being made ſubject unto him.*

Q What doth Chriſt do there?

A He appears in the preſence of God for us, as our Mediator, Interceſſor, and Advocate.

Q How do you prove him to be our Mediator?

A From *Heb.* 9. 24. *Chriſt is entred into Heaven it ſelf, now to appear in the Preſence of God for us.*

Q How do you prove him to be our Interceſſor?

A Fro

A From *Rom.* 8. 34. *Christ who is at the Right-Hand of God, who also maketh Intercession for us.*

Q How do you prove him to be our Advocate?

A From 1 *John* 2. 1. *We have an Advocate with the Father, Jesus Christ the Righteous.*

Q Why are the Words, Father Almighty added?

A To shew the Truth and Fulness of that Authority to which our Saviour is advanced.

SECT. XVI.

Q WHAT is the seventh Article?

A *From thence he shall come to judge the Quick and the Dead.*

Q Whence shall Christ come to Judgment?

A From Heaven.

Q How prove you this?

A From 1 *Thess.* 4. 16. *The Lord himself shall descend from Heaven.*

Q Whom shall he judge?

A The Quick and the Dead.

Q Who do you mean by the Quick?

A Those who shall be found alive on the Day of Judgment.

Q Who by the Dead?

A Those who shall before have departed out of this Life: All Men shall be judged, and Christ shall be Judge of all.

Q How prove you this?

A From *Acts* 10. 42. *It is he that was ordained of God, to be Judge of the Quick and Dead.*

Q For what shall he judge us?

A For all things whatsoever, secret or open.

Q How prove you this?

A From 2 *Cor.* 5. 10. *We must all appear be-*

fore the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be Good, or whether it be Evil.

SECT. XVII.

Q. WHAT is the eighth Article?

A. *I believe in the Holy Ghost.*

Q. Who is the Holy Ghost?

A. 'Tis the third Person in the sacred Trinity, and of the same Divine Nature with the Father and the Son.

Q. How doth this appear?

A. From the Scriptures, which give him the proper Name of a *Person*, *God*, the *Spirit*, the *Comforter*. Also the Properties of a Person, *Understanding*, and *Will*; they represent him likewise doing Personal Acts, he is *sent*, he *cometh*, he *goeth*.

Q. How do you prove him to be a Divine Person?

A. Because the Scriptures ascribe unto him the Names of God; the Attributes of God; the Honour of God.

Q. Why is he called *Ghost*?

A. Because he is a Spirit, and breathed from the Father, and the Son.

Q. Why Holy Ghost?

A. Because he sanctifieth the Church, and all the Elect People of God.

Q. How prove you this?

A. From 1 *Cor.* 6. 11. *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God.*

SECT. XVIII.

Q. WHAT is the ninth Article?

A *The Holy Catholick Church: The Communion of Saints.*

Q What do you mean by the Church?

A I mean a Society of Persons called by God to the Profession of true Religion.

Q Why do you call it *Catholick?*

A *Catholick* signifies Universal, and is applied to the whole Christian Church.

Q Why do you give this Term to the Church?

A To distinguish it from the Jewish Church; which was confin'd to a certain People, and was to continue but a certain time.

Q May not then one particular Church be called Catholick?

A Not unless we may talk Contradictions, and say, that a Part is the Whole.

Q What do you think of our *Church of England?*

A I do believe it to be a true Part of the *Catholick Church*, professing the true Faith delivered in the Scriptures, and contained in the Creeds, and holding Communion with all such Churches as profess the same Faith.

Q What do you think of Hereticks and Schismaticks?

A I think they are no Parts of the *Catholick Church*; neither shall they enjoy any of her Priviledges, if they continue in their Schism.

What do you mean by *Saints?*

A Such as are living and true Members of the Church, leading holy and good Lives.

Q What by their *Communion?*

A That they have a Fellowship in all Religious Exercises,

Exercises, and are Partakers in common of all the Priviledges and Benefits of the Gospel.

Q How do you prove that there is such a Communion?

A From *Acts* 2. 42. *They continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayer.*

SECT. XIX.

Q WHAT is the tenth Article?

A *The Forgiveness of Sins.*

Q What is Sin?

A. Sin is the transgression of the Law of God.

Q What is the Punishment due unto it?

A. Death Temporal and Eternal.

Q How prove you this?

A From *Rom.* 6. 23. *The Wages of Sin is Death.*

Q What is meant by *the Forgiveness of Sin?*

A 'Tis God's not executing the Punishment due to Sin, from those who have committed it.

Q On what Terms is it forgiven?

A On Condition of our Faith and Repentance?

Q How comes God to forgive us on these Terms?

A For the sake of Jesus Christ, who by his Sufferings, obtained Pardon and Forgiveness for us.

Q What then is the full and plain meaning of this Article?

A I do believe that there is both for me, and for all other good Christians, Pardon and Forgiveness of all our Sins, to be obtained by the Mercies of God, and thro' the Merits of Christ; we sincerely performing the Conditions of a lively Faith and true Repentance thereunto required.

SECT.

SECT. XX.

Q. WHAT is the eleventh Article?

A *The Reſurrection of the Body.*

Q What do you mean by *the Reſurrection of the Body?*

A I do believe that this Body of mine, and the Bodies of all others, ſhall be raiſed again, and reſtored to their Souls; that ſo Soul and Body may be judged together.

Q How do you prove this?

A From *John* 5. 28, 29. *The Hour is coming in the which all that are in their Graves ſhall hear his Voice and ſhall come forth; they that have done good, unto the Reſurrection of Life, and they that have done evil, unto everlaſting Damnation.*

Q If all ſhall be raiſed, what then is the Good-man's Advantage above the Sinner?

A The Good Man ſhall be raiſed to everlaſting Life and Happineſs, never to die any more.

Q What then will become of the wicked and ungodly Perſon?

A He ſhall be raiſed to Shame and endleſs Miſery; be dying for ever, but ſhall never be dead.

Q Shall we be raiſed with the ſame Bodies, that now we have?

A With the very ſame Bodies, that we may be rewarded or puniſhed in them as we have deſerved.

SECT. XXI.

Q. WHAT is the twelfth Article?

A *And the Life everlaſting.*

Q What do you mean by this?

A I do believe that all good Men ſhall at the laſt

laſt day be raiſed up to unſpeakable Happineſs, and that this Happineſs ſhall be Eternal.

Q How prove you this?

A From *John* 6. 47. *He that believeth on me, hath everlaſting Life.*

Q What ſhall then become of the wicked?

A They ſhall go into everlaſting Puniſhment.

Q What ſhall this Puniſhment be?

A Eternal Torment in Hell-fire, with the Devil and his Angels.

Q How do you prove this?

A From *Matth.* 25. 41. *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels.*

Q Why do you conclude your Creed with *Amen*?

A To ſhew that I do heartily believe every Article thereof, and do beſeech God, that I may live according to this Faith; which God in Heaven grant I may, for the Merits of my deareſt Saviour, to whom be Glory for ever and ever.

PART. II. SECT. XXII.

Q WHich is the ſecond part of the Catechiſm?

A The Commandments.

Q Which be they?

A *The ſame which God ſpake in the twentieth Chapter of* Exodus, *ſaying*, &c.

Q What are theſe words ſet for?

A As a Preface to the following Commandments.

Q What is the meaning of this Preface?

A It ſhews God's Right to Command, and our Obligation to Obey.

Q Wherein

Q Wherein appears God's Right to Command?

A In that he was the Lord their God, and had brought them out of the Land of *Egypt*, out of the House of Bondage.

Q This he did for the *Jews*; how doth it oblige us?

A Becauſe he is our Lord and God after a more wonderful manner, having given us a greater deliverance; a deliverance from the Tyranny of Sin, and the Devil, the Father thereof.

Q Whence comes our Obligation to Obey?

A Becauſe he is the Lord our God, and hath done ſuch great things for us, we can do no leſs than obey him.

Q How are you to obey the following Commandments?

A I muſt practice whatſoever Duty they command, and forſake every Sin which they forbid, and this to my Lives End.

SECT. XXIII.

Q *HOW many Commandments are there?*

A *Ten.*

Q How are theſe Commandments divided?

A Into two Parts, as God wrote them, on two Tables of Stone,

Q Which were written on the firſt Table?

A The four Firſt.

Q What do they contain?

A *My Duty towards God.*

Q Which were written on the ſecond Table?

A The ſix laſt.

Q What do they contain?

A *My Duty towards my Neighbour:*

Q How do the Papiſts divide them?

A They

A They join the Two first into one; and then, to compleat the number of Ten, they divide the last into Two; assigning Three to the first Table, and Seven to the second.

Q Why do they do so?

A That they may the better drop the second Commandment, which is so expressly against Image worship, of which they are so shametully guilty.

SECT. XXIV.

Q *Which is the first Commandment?*

A *Thou shalt have no other Gods but me.*

Q What are the Duties required in this Commandment.

A *To believe in God: To fear him: To love him with all my Heart, with all my Soul, with all my Mind, and with all my Strength.*

Q What do you mean by *believing in God?*

A 'Tis to believe that he is, and that all that he saith is true.

Q How do you prove this to be your Duty?

A From *Heb.* 11, 6. *Without Faith, it is impossible to please God: For he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Q What do you mean by *fearing God?*

A 'Tis to stand in such awe of his Majesty, as never to dare to offend him wilfully.

Q How do you prove this to be your Duty?

A From *Luk* 12. 5. *I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath Power to cast into Hell; yea, I say unto you, fear him.*

Q What do you mean by *loving God?*

A 'Tis to have so true an Affection for him, as

to

to resolve to obey him and please him in all things.

Q How do you prove this to be your Duty?

A From *Joh.* 14. 15. *If ye love me, keep my Commandments.*

SECT. XXV.

Q *WHAT is the second Commandment?*

A *Thou shalt not make to thy self any graven Image,* &c.

Q How does this Commandment differ from the first?

A The first shewed us whom we must worship, *viz.* God: This shews us how we must worship him, *viz.* after a right manner.

Q What is here forbidden?

A The making an Image or Picture to worship the true God by, which is Idolatry.

Q Who do this?

A The Papists; and therefore are Idolaters.

Q What proof have you against Idolatry?

A 1 John 5. 21. *Little Children, keep your selves from Idols.*

Q What is required in this Commandment?

A *To worship God: To give him thanks: To put my whole Trust in him: To call upon him.*

Q What is meant by *worshipping God*?

A 'Tis to bow down before him in the humblest manner; and to pay all due Reverence unto him.

Q How do you prove this to be your Duty.

A From *Mat.* 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q What is meant by *giving God Thanks*?

A 'Tis to bless and praise his Holy Name for Mercies received.

Q How do you prove this to be your Duty?

A From 1 Thess. 5. 18. *In every thing give thanks. for this is the Will of God in Christ Jesus concerning you.*

Q What do you mean by putting your trust in God?

That I muſt depend upon him, for every Thing that I ſtand in need of, and not be careful for any Thing.

Q How do you prove this to be your Duty?

A From *Phil.* 4. 6. *Be careful for nothing, but in every thing by Prayer, let your requeſt be made known unto God.*

Q VVhat do you mean by calling upon God?

A 'Tis to make my humbleſt Addreſſes to him, for every Thing that I want, and earneſtly to requeſt it by Prayer.

Q How prove you this to be your Duty?

A From *Matt.* 7. 7. *Ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.*

SECT. XXVI.

Q WHAT is the third Commandment?

A Thou ſhalt not take the Name of the Lord thy God in Vain, &c.

Q VVhat is here commanded?

A To honour God's holy Name and Word.

Q VVhat do you mean by God's Name?

A Himſelf; yea every thing whereby he may be known.

Q VVhat is meant by honouring his Name?

A 'Tis to uſe it with the profoundeſt Reverence, never to mention it Idly, Fooliſhly, or upon vain and trifling Occaſions.

Q How do you prove it your Duty to honour God's Name?

A From *Pſal.* 99 3. *Let them praiſe thy great and terrible Name, for it is Holy.*

Q VVhat do you mean by Gods VVord?

A The holy Scriptures Indicted by God himſelf, for the perfect Inſtruction of his Church.

Q VVhat is meant by honouring theſe?

A 'Tis to read them Reverently; to hear them ex-

expounded Attentively; and to practice them Conſcientiouſly.

Q How do you prove this to be your Duty?

A From *Luke* 11. 18. *Bleſſed are they who hear the Word of God, and keep it.*

Q What is here forbidden?

A All Swearing Falſely; or Needleſſly, or Raſhly, or Irreverently.

SECT. XXVII.

Q WHAT is the fourth Commandment?

A *Remember thou keep Holy the Sabbath Day*, &c.

Q What are you here commanded?

A To ſerve God truly all the days of my Life.

Q How do you prove that you are bound to do this?

A From *Luke* 1. 74, 75. *That we might ſerve him without fear, in Holineſs and Righteouſneſs before him, all the Days of our Life.*

Q What doth the word *Sabbath* ſignifie?

A It ſignifies Reſt.

Q Why did God appoint a ſeventh day of Reſt, after ſix Days of Labour?

A To keep up the Memory of his being the Creatour of the World, which he made in ſix Days; and to engage Man to acknowledge him as ſuch, and to ſerve him accordingly.

Q What is meant by keeping the ſeventh Day or Sabbath-day holy?

A 'Tis to ſet it a-part for holy Uſes.

Q What are thoſe holy Uſes?

A The publick and private worſhip of God.

Q How are you to ſerve God in Publick?

A I muſt go to Church (God's Houſe and the Houſe of Prayer) and there I muſt behave my ſelf as is appointed; I muſt kneel, ſtand or ſit, as I am required; I muſt attend carefully to the

publick Service. I must hear the good VVord of God read and preach'd. And I must receive the Holy Sacrament, as often as I have Opportunity.

Q How are you to serve God in Private?

A By private Prayer, in the Closet, or with the Family. By meditating on God's VVorks; reading his VVord, and other good Books; doing works of Charity and Mercy, striving all I can to improve in Piety and Holiness, and to cause others to do so.

SECT. XXVIII.

Q FOR the better performing all this, what is more required?

A That I forbear all manner of servile work, and do nothing but what is absolutely necessary; and that I take care, that none belonging to me offend herein.

Q VVhy do we Christians observe the first Day of the VVeek, and not the seventh?

A Because our blessed Saviour arose from the Dead on the first Day of the VVeek.

Q How do you prove that this was the Christian Practice?

A From *John* 20. 19. *The same Day at Evening, being the first Day of the Week, when the Doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them, and said unto them, Peace be unto you.*

SECT. XXIX.

Q WHICH is the first Commandment of the second Table?

A The fifth.

Q VVhat is the fifth Commandment?

A *Honour thy Father and thy Mother*, &c.

Q VVhat is required in this Commandment?

A *To Love, Honour and Succour my Father and Mother. To Honour and Obey the* King, *and all that*

are

are put in Authority under him. *To ſubmit my ſelf to all my Governours, Teachers, Spiritual Paſtors and Maſters; To order my ſelf lowly and reverently to all my Betters.*

Q What do you mean by loving your Father and Mother?

A 'Tis to have ſo true an Affection for them, as not willingly to diſpleaſe them in any thing.

Q How do you prove this to be your Duty?

A From *Col.* 3. 10. *Children, obey your Parents in all things, for this is well-pleaſing unto the Lord.*

Q What do you mean by honouring your Father and Mother?

A 'Tis to behave my ſelf with all due reſpect to them, and before them.

Q How do you prove this to be your Duty?

A From *Matt.* 15. 4. *God commanded, ſaying, Honour thy Father and thy Mother.*

Q What do you mean by Succouring them?

A In caſe they fall into Poverty, I am to provide for them, as well as I can, and to ſupport them in their Neceſſities.

Q How do you prove this to be your Duty?

A From 1 *Tim.* 5. 4. *Let Children learn to ſhew Piety at Home, and to requite their Parents, for this is good and acceptable before God.*

Q What return ought Parents to make to their Children?

A They are to love them: To breed them up Carefully, Virtuouſly, and Religiouſly; to provide for them: To encourage them in every thing that is good: To correct them for every thing that is amiſs.

Q How do you prove this to be their Duty?

A From *Epheſ.* 6. 4. *Ye Fathers, provoke not your Children to Wrath, but bring them up in the fear and nurture of the Lord.*

SECT. XXX.

Q. WHAT is the next thing required in this Commandment?

A. *To Honour and Obey the King, and all that are put in Authority under him.*

Q. What do you mean by honouring the King?

A. 'Tis to have an awful Regard for him, to think and speak well of him.

Q. How do you prove this to be your Duty?

A. From 1 *Pet.* 2. 17. *Fear God, Honour the King.*

Q. What is meant by Obeying the King?

A. 'Tis a quiet submitting to all his lawful Commands, and performing them chearfully.

Q. How do you prove this to be your Duty?

A. From *Rom.* 13. 1. *Let every Soul be subject to the higher Powers.*

Q. What if he command things sinful?

A. I am to obey God, and not Man.

Q. What if he command things unlawful?

A. That is to command things against himself, which he can hardly be supposed to do.

Q. What if he should?

A. I am not to obey; but to be rul'd by the standing Laws of the Land, which is obeying him.

Q. May you rebell upon any account?

A. By no means; I am no true Son of the Church if I do.

Q. Why may you not?

A. Because I shall thereby incurr eternal Damnation.

Q. How prove you this?

A. From *Rom.* 13. 2, 3. *Whosoever resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation.*

SECT.

SECT. XXXI.

Q. WHO are meant by those in Authority under the King?

A. All Magistrates, and such as have received a delegated Power from the King.

Q. Must you honour, and obey them too?

A. Yes most certainly. Q. How prove you this?

A. From 1 *Pet.* 2. 13, 14. *Submit your selves to every Ordinance of Man, for the Lord's sake, whether it be to the King, as Supreme; or unto Governours, as unto them that are sent by him, for the Punishment of evil Doers, and for the Praise of them that do well.*

Q. What is the third thing required in this Commandment?

A. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters.

Q. Who are here meant by Teachers?

A. School-Masters and Mistresses; such as teach me either to Read or Write, or other parts of better Learning.

Q. What is your Duty towards them?

A. I am to submit to them; to respect them highly for their Office: To attend to their Instruction; and to reward them for their Labour.

SECT. XXXII.

Q. WHO are meant by Spiritual Pastors?

A. God's Ministers, sent by him, to instruct the People committed to their Charge.

Q. How are they sent?

A. They are ordained thereunto by the Bishops of the Church, by the Imposition of Hands, and by Prayer.

Q. Who gave the Bishop's Authority thus to send Ministers into God's Vineyard?

A. Christ himself gave it, first of all to the Apostles,

Apoſtles, and commiſſionated them to ſend others?

Q May not Men then undertake the Office of the Miniſtry, without ſuch Miſſion or ſending?

A Moſt certainly no Man ought to take this Office upon him, except he be called, except he be ſent. All that come in any other way, are Thieves and Robbers.

Q What is the Duty that is due to theſe Spiritual Paſtors, thus ſent?

A I am bound to attend to their Godly Inſtructions: To obey them in my Life and Converſation: To give them double Honour for their Works ſake; and never to wrong or defraud them of their Due.

SECT. XXXIII.

Q WHO are meant by Maſters?

A Such as we have engaged our ſelves unto, to do the Buſineſs that they ſhall require of us.

Q What is your Duty to them, as ſuch?

A I am to be diligent in their Buſineſs; true and juſt to them in every thing that I am intruſted withal; careful in the management of their Concerns. Not Profuſe: Not Extravagant; but Thrifty and VVatchful. Not to be an Eye-Servant, but to behave my ſelf with the ſame Induſtry and Integrity in their abſence, as when they are preſent with me.

Q How prove you this to be your Duty?

A From *Eph.* 6. 5, 6. *Servants, be obedient to them that are your Maſters, according to the Fleſh, with fear and trembling, in ſingleneſs of Heart, as unto Chriſt: Not with Eye-ſervice, as Men-pleaſers, but as the Servants of Chriſt; doing the Will of God from the Heart*

Q Are not Maſters too obliged to ſome Duty, towards their Servants?

A Yes,

A Yes, and if they fail therein, they are exceeding faulty. *Q* What is their Duty?

A To uſe them gently and kindly: To provide for them whatſoever is convenient: To lay no more upon them, than they are able to perform: To have a care of their Souls as well as their Bodies: To allow them a ſufficient time for the Service of God; and to ſee that they employ that time to God's Glory, and to the Good of their own Souls. *Laſtly*, to be juſt in paying them their Wages; neither keeping it from them, when it is due, nor defrauding them of their Hire.

Q How prove you this to be the Maſter's Duty?

A From *Col.* 4. 1. *Maſters, give unto your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven.*

SECT. XXXIV.

Q WHAT is the fourth and laſt thing required in this Commandment?

A To order my ſelf lowly and reverently to all my Betters.

Q Who are to be underſtood by your Betters?

A Thoſe who are ſo, in Age, Fortune or Quality.

Q How are you to behave your ſelf towards your Betters in Age?

A I am to give a ſeemly Reſpect and Honour unto them. Not to affront them for their Infirmities; nor to ſlight them for their Failings.

Q How prove you this to be your Duty?

A From 1 *Pet.* 5. 5 *Ye Younger, ſubmit your ſelves unto the Elders.*

Q How are you to behave your ſelf to thoſe who are your Betters in Fortune and Quality?

A I am to give them Honour ſuitable to their Quality. Not to Envy or Back-bite them, but to have all that due regard for them, as their Station requireth.

Q How prove you this?

A From *Ephes.* 5. 21. *Submitting your selves one to another in the fear of the Lord.*

Q What Encouragement hath God given you to be careful in the observation of this Commandment?

A That my Days may be long in the Land which the Lord my God giveth me.

Q What is the meaning of that?

A That if I carefully observe this Commandment, it shall not only promote my present Peace, but shall be a good means to procure me everlasting Happiness.

SECT. XXXV.

Q WHAT is the sixth Commandment?

A Thou shalt do no Murder.

Q What is required in this Commandment?

A To hurt no Body, by Word or Deed; to bear no Malice, nor Hatred in my Heart.

Q How do you prove it your Duty, *Not to hurt any Body by Word or Deed?*

A From *Rom.* 12. 17, 18. *Recompence to no Man evil for evil.*

Q How do you prove, that you must bear no Malice nor Hatred in your Heart?

A From *Col.* 3: 8. *Put off these things, Anger, Wrath, Malice.*

SECT. XXXVI.

Q WHAT is the seventh Commandment?

A Thou shalt not commit Adultery.

Q What is meant by *Adultery*?

A All manner of Uncleanness in thought Word or Deed. Q What is here required?

A To keep my Body in Temperance, Soberness, and Chastity.

Q What is meant by *Temperance*?

A A Moderation in my Eating and Drinking, in my Apparel, and the like.

Q How

Q How prove you, that you ought to be thus Temperate?

A From *Luk.* 21. 34. *Take heed to your ſelves, leſt at any time your Hearts be overcharged with Surfeiting and Drunkenneſs, and the Cares of this Life.*

Q What is meant by *Soberneſs?*

A A Modeſty, and becoming Gravity in my Carriage and Behaviour.

Q How prove you this to be your Duty?

A From 1 *Theſ.* 5. 8. *Let us, who are of the Day, be ſober.*

Q What is meant by *Chaſtity?*

A Abſtaining from all Uncleanneſs, either by our ſelves, or with others.

Q How prove you this to be your Duty?

A From *Epheſ.* 5. 5. *This you know, that no Whoremongers, nor unclean Perſon, hath any Inheritance in the Kingdom of Chriſt, and of God.*

SECT. XXXVII.

Q WHAT is the eighth Commandment?

A Thou ſhalt not Steal.

Q What is Stealing?

A 'Tis the taking away that which is anothers unjuſtly; either by force or deceit.

Q What is required in this Commandment?

A To be true and juſt in all my Dealings, to keep my Hands from picking and ſtealing.

Q How do you prove, that you are to be *true and juſt in all your Dealings?*

A From *Rom* 13. 7. *Render to all their dues.*

Q How prove you it to be your Duty, *to keep your Hands from picking and ſtealing?*

A From *Epheſ.* 4. 28. *Let him that ſtole, ſteal no more.*

Q How many ways do Men commit this Sin of Stealing?

A Chiefly by theſe, By Stealth and Robbery; the

the one is ſecret Theivery, or conveying away another's Goods privately; the other, is a violent or forcible taking of them: By Cheating in buying or ſelling. Borrowing, not intending to pay again. Or lending upon extravagant Intereſt, which is called Extortion: By aiding, adviſing or, encouraging theſe Crimes: By receiving, buying, or concealing, what is Stolen: By helping any to cheat another: By ſerving any violent Oppreſſour, in cruſhing or ruining a poor Man.

SECT. XXXVIII.

Q. WHAT is the ninth Commandment?

A. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

Q. What do you mean by *bearing falſe Witneſs*?

A. Falſe acccuſing of, or witneſſing againſt my Neighbour in Judgment.

Q. What is required in this Commandment?

A. *To keep my Tongue from Evil ſpeaking, Lying and Slandering.*

Q. What is meant by *Evil-ſpeaking*?

A. Speaking that which is ill of, or to my Neighbour, without any manner of Provocation.

Q. How do you prove you ought not to do ſo?

A. From *Tit.* 3. 3. *Speak evil of no Man.*

Q. What is meant by Lying?

A. Speaking that which is falſe, with an intent to deceive.

Q. How do you prove, that you ought not to do this?

A. From *Epheſ.* 4. 25. *Putting away Lying, ſpeak every Man Truth with his Neighbour, for we are Members one of another.*

Q. What is meant by *Slandering*?

A. Reporting that to be true of my Neighbour, which is abſolutely falſe, with a deſign to diſparage him, and doing it behind his Back.

Q. How

Q How do you prove it to be your Duty to keep your Tongue from Slandering?

A From *Pſal.* 101. 6. *Whoſo privily ſlandereth his Neighbour, him will I deſtroy.*

SECT. XXXIX.

Q WHAT is the tenth Commandment?

A *Thou ſhalt not covet thy Neighbour's Houſe.*

Q What is required in this Commandment?

A. I am charged, *not to covet nor deſire other Mens Goods; but to learn and labour truly to get mine own living, and to do my Duty in that ſtate of Life, unto which it ſhall pleaſe God to call me.*

Q How do you prove, that you ought not to *covet, nor deſire other Mens Goods?*

A From *Heb.* 13. 4. *Let your Converſation be without Covetouſneſs, and be content with ſuch things as you have.*

Q How do you prove, that you are to *learn and labour to get your own living?*

A From 2 *Theſ.* 3. 10. *If any would not work, neither ſhould he eat,* and ver. 12.

Q How do you prove, *that you muſt be content in that State of Life, unto which it ſhall pleaſe God to call you?*

A From *Phil.* 4. 11. *I have learned in whatſoever State I am, therewith to be content.*

Q What then is meant by *Content?*

A. A quiet ſubmitting to the divine Providence in all Conditions; neither murmuring againſt God, nor envying my Neighbour. *And I beſeech God Almighty to have mercy upon me, and to incline my Heart to keep all theſe Laws.*

PART. III. SECT. XL.

Q WHICH is the third Part of the Catechiſm? A *The Lord's Prayer.*

Q What is *Prayer?*

A 'Tis a Religious calling upon God for what we ſtand in need of.

Q *Say the Lord's Prayer?*

A *Our Father, which art in Heaven,* &c.

Q VVhy do you call it the *Lord's Prayer?*

A Becauſe our Lord Jeſus Chriſt was the Author and Compoſer of it.

Q Is this Prayer a ſet Form of Prayer?

A Nothing can be clearer; for we are commanded when we pray, to ſay, *Our Father,* &c.

How doth this appear?

A From *Matt. 6. 9. After this manner Pray,* and *Luk. 11. 2. When you Pray, ſay, Our Father,* &c.

Q Then a ſtinted Form is not ſinful?

A. No, but lawful and good, and infinitely to be preferred before extemporary Prayer.

Q Why ſo?

A Becauſe in it, what we ſay, is premeditated, and not uttered raſhly, fooliſhly or weakly, not to ſay, blaſphemouſly, as in the other it ſometimes happeneth.

Q Why then is the Common-Prayer ſo much ſlighted, as it is, by too many?

A It proceeds either from Pride, Prejudice, and a Conceitedneſs of Mens own Parts; or from Ignorance of the excellency and goodneſs of our Liturgy.

Q Will you then be ſure to attend conſtantly at it, and timely?

A I will ſo, God being my Helper.

SECT. XLI.

Q HOW many Parts are there in the Lord's Prayer?

A. Three, the Preface; the Petitions; the Doxology, or Concluſion.

Q Which is the Preface?

A *Our Father, which art in Heaven,*

Q What learn you from this?

A

A I learn to whom it is that I must pray, *viz.* to God alone. Q How prove you this?

A From *Matth.* 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q What more do you learn from this Preface?

A How I must pray; namely, with Reverence, because of God's Majesty: With Charity, because he is our Father; and with Confidence, because he is our good Father.

Q Why do you say, *which art in Heaven*; is he there only, and not on Earth?

A He is infinite, and therefore every where present, and shut out from no place, nor circumscribed by any: But because Heaven is the place of his Glory, therefore we pray to him as sitting there.

SECT. XLII.

Q HOW many Petitions are there?

A. Six. Q Which is the first?

A *Hallowed be thy Name.*

Q What do you here pray for?

A That God may be honoured by us, and by all Men, in every thing; and that he would enable us to promote the Honour of his Name by a holy and good Life.

Q What is the second Petition?

A *Thy Kingdom come.*

Q What do you pray for here?

A I pray, that God would rule in our Hearts, and enlarge the Christian Church, by destroying the Power of Sin and Satan: And that he would hasten his Kingdom of Glory.

Q What is the third Petition?

A *Thy will be done in Earth, as it is in Heaven.*

Q What do you pray for here?

A We pray, that God will enable us to perform his Will, with the same readiness and obedience, as it is fulfilled by the Saints and Angels in Heaven: And that in all things, which he shall

appoint, we may chearfully ſubmit to his good Pleaſure.

SECT. XLIII.

Q WHAT is the fourth Petition?

A *Give us this Day our daily Bread.*

Q What do you pray for here?

A We pray for all neceſſary Supports of Life; for the ſuſtenance both of Body and Soul; for God's Bleſſing upon our honeſt endeavours; and we acknowledge our daily dependance on God's Care.

Q VVhat is the fifth Petition?

A *And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.*

Q VVhat do you pray for here?

A VVe beg the forgiveneſs of all our Sins and Offences; declaring that we are ready to forgive all thoſe that have offended us.

Q VVhat is the ſixth Petition?

A *And lead us not into Temptation, but deliver us from Evil?*

Q VVhat do you pray for, when you ſay, *and lead us not into Temptation?*

A That God would either keep me from all Temptations to Sin; or would ſtrengthen me under them.

Q VVhat do you pray for, when you ſay, *and deliver us from Evil?*

A That God would keep us from all Sin and VVickedneſs, and from the Solicitations of the Devil, the Author thereof.

SECT. XLIV.

Q WHAT is the Third part of this Prayer?

A The Doxology or Concluſion, in theſe VVords; *For thine is the Kingdom,* &c.

Q VVhat is the meaning of this?

A It is an acknowledgment of God's Excellencies, and the Honour due unto his ſacred Name, for all Benefits which we receive from him.

Q VVhat

Q. WHat then is the Sum of the whole Prayer?

Pref. I desire my Lord God, our heavenly Father, who is the Giver of all Goodness, and gives willingly, because a Father; and plentifully, because in Heaven, that he would be pleased to send his Grace unto me and to all People.

1 *Pet.* That we may worship him as we ought to do; that his ever blessed Name may be sanctified by me, and by all Men, upon whom his Name is called.

2 *Pet.* That we may serve him as becometh the faithful Subjects of his Kingdom, submitting unto, and walking after his most holy Laws.

3 *Pet.* That we may obey and do his Will, both readily, sincerely and constantly, here upon Earth, as it is done by the blessed Saints and Angels in Heaven.

4 *Pet.* And I do further pray unto him, that as our Necessities are renewed Day by Day, so he would be pleased to send us Day by Day, all things that be needful both for our Souls and Bodies.

5 *Pet.* That he would be merciful unto us, and forgive us our Sins through Jesus Christ; resolving for his sake, and according to his Command, to forgive all others in what they do or shall offend and trespass against me.

6 *Pet.* That he would save and defend us from all Dangers, Ghostly and Bodily; preserving us from the Evil of Sin, by his Grace; and delivering us from the Evil of Punishment, by his Mercy: And more particularly, that he would deliver us from all the Temptations of that grand Enemy of our Souls the Devil; that so we may be delivered from the Wrath of God, and from everlasting Death and Damnation.

Concl. And this I trust he will do of his great Mercy and Goodness, being infinite in both; as he is in Glory, Power and Dominion: His Kingdom is

over all; His Power is infinite, and his Glory is above the Heavens: And it is the hearty desire of my Soul that it should be so; and therefore I say, *Amen*. So be it. Dr *Sherlock*.

PART. IV. SECT. XLV.

Q WHich is the fourth Part of the Catechism?

A The Sacraments.

Q *How many Sacraments hath Christ ordained?*

A *Two only as general necessary to Salvation; that is to say, Baptism, and the Supper of our Lord.*

Q What Church hath more Sacraments?

A The Church of *Rome* hath five more; *viz. Confirmation, Penance, Extreme Unction, Orders,* and *Matrimony.*

Q *What meanest thou by this Word Sacrament?*

A *I mean an outward and visible Sign of an inward and Spiritual Grace,* &c.

Q Why are not those five, Sacraments?

A Because not one of them hath all the Conditions required to make a Sacrament; and the most part have hardly any of them.

Q *How many Parts are there in a Sacrament?*

A *Two; the outward and visible Sign; and the inward and Spiritual Grace.*

SECT. XLVI.

Q WHich is the first Sacrament?

A. Baptism?

Q What is Baptism?

A It is the Sacrament of our New Birth, which by outward washing, signifieth our inward cleansing.

Q *What is the outward and visible Sign or Form in Baptism?*

A. *Water, wherein the Person is Baptised,* &c.

Q What Command have you for this?

A In *Matt.* 28. 19. *Go ye and teach* (or make Disciples) *all Nations, Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q *What*

Q *What is the inward and Spiritual Grace?*

A. *A Death unto Sin, and a new Birth unto Righteouſneſs,* &c.

Q What is a Death unto Sin?

A It is an utter leaving and forſaking it, as dead Men ceaſe from the Actions of Life.

Q What is a new Birth unto Righteouſneſs?

A It is to become new; that is, holy and good Men, and to live in all Godlineſs and Honeſty.

Q How do you prove that Baptiſm is a Death unto Sin, and a new Birth unto Righteouſneſs?

A From *Rom.* 6. 4. *We are buried with him by Baptiſm; that like as Chriſt was raiſed from the Dead, by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of Life.*

Q How do you prove that by Nature we are born in Sin, and the Children of Wrath?

A From *Eph.* 2. 3. *We were all by Nature the Children of Wrath, even as others.*

SECT. XLVII.

Q *WHAT is required of Perſons to be baptiſed?*

A Repentance, whereby they forſake Sin. and Faith, whereby, &c.

Q What is Repentance?

A 'Tis a Sorrow for Sin, and Converſion to God by amendment of Life.

Q How do you prove that Repentance is neceſſary to Baptiſm?

A From *Acts* 3. 28. *Repent and be baptiſed, every one of you, in the Name of Jeſus Chriſt, for the Remiſſion of Sins.*

Q What is Faith?

A 'Tis the Belief of the Promiſes of God.

Q How prove you that Faith is neceſſary to Baptiſm?

A From *Acts* 8. 36, 37. *The Eunuch ſaid, See here is Water; what doth hinder me to be baptiſed? And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt.*

Q *Why*

Q. Why then are Infants baptiſed, when by reaſon of their tender Age, they cannot believe nor repent?

A. They have Faith and Repentance in the Poſſibility, tho' not in the Actual Exerciſe thereof; in the Seed, tho' not in the Fruit. And they do perform theſe Duties, tho' not by themſelves, yet by their Sureties; who promiſe and vow both Faith and Repentance in their Names; which, when they come to Age, themſelves are bound to perform, otherwiſe they forfeit the benefit of their Baptiſm.

SECT. XLVIII.

Q. WHich is the ſecond Sacrament?

A. The Supper of the Lord.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For a continual Remembrance of the Sacrifice of the Death of Chriſt, &c.

Q. How do you prove this?

A. From *Luke* 22. 19. *This is my Body, which was given for you: This do in remembrance of me.*

Q. Why do you call it the *Lord's Supper*?

A. Becauſe it was appointed by our Lord at Supper, immediately before his Death, and was deſigned to ſucceed into the place of the Paſchal Supper amongſt the Jews.

Q. What is the outward Part or Sign in the Lord's Supper?

A. Bread and and Wine which the Lord hath commanded to be received.

Q. Did Chriſt inſtitute this Sacrament in both theſe?

A. Yes, he did: *He firſt took the Bread, gave thanks, and brake it; ſaying, Take, eat, this is my Body that is broken for you; this do in remembrance of me. And then after the ſame manner, he took the Cup, ſaying, This Cup is the New Teſtament in my Blood: This do ye, as oft as ye drink it in remembrance of me,* 1 Cor. 11. 23, 24, 25.

Q Do you think it neceſſary that every Communicant ſhould receive in both kinds?

A Yes, moſt certainly, becauſe our bleſſed Saviour did ſo appoint it.

Q What do you think then of the Church of *Rome*, who deny the Cup to the Laiety?

A I think them a wicked and abominable ſort of People, who rob the People of what Chriſt hath given them a right to.

SECT. XLIX.

Q *WHAT is the inward Part, &c.*

A *The Body and Blood of Chriſt, &c.*

Q How is Chriſt verily and indeed taken and received?

A By Faith it becomes to the worthy Communicant the very Body and Blood of Chriſt.

Q How do you prove this?

A From 1 *Cor.* 10. 16. *The Cup of Bleſſing, which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread, which we break, is it not the Communion of the Body of Chriſt?*

Q Is this the only way of Chriſt's Body being really preſent?

A This is the only way that it is poſſible.

Q What think you then of Tranſubſtantiation, or the Elements being chang'd into true *Fleſh* and *Blood*?

A. I look upon it as down-right Nonſenſe, contradicting both my Senſes and my Reaſon.

Q How does it contradict your Senſes?

A Becauſe I ſee and feel, and taſte it to be Bread and Wine that I eat and drink.

Q How does it contradict your Reaſon?

A Becauſe it is impoſſible for the ſame Body to be in two places at once; in Heaven, and in Earth; and on Earth, in ſo many places, at one and the ſame time.

Q What miſchief hath this Doctrine done in the Church of Chriſt? A It

A It hath been the occasion of monstrous Idolatry, and therefore is utterly to be rejected.

SECT. L.

Q WHAT *are the Benefits that we receive thereby?*

A. *The strengthning and refreshing of our Souls*, &c.

Q How are our Souls strengthned hereby?

A. As it adds a new Confirmation to us of God's Mercy, through Christ Jesus, and thereby strengthneth us more and more to the performance of our Duty; and to resist all Temptations that may draw us from it.

Q Does it strengthen us in any other respect?

A *Yes*, we are hereby fortified against all doubts and fears of our Salvation. We are confirmed against present dangers, and are strengthned against the fear of Death; it being only a passage to eternal Life.

SECT. LI.

Q WHAT *is required of those who come to the Lord's Supper?*

A To examine themselves, &c.

Q How do you prove that you must examine your self?

A From 1 *Cor.* 11. 27, 28. *Whosoever shall eat of this Bread and drink of this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Q How do you prove, that you ought to repent before your receiving?

A From 1 *Cor.* 5. 8. *Let us keep the Feast, not with the old leaven, neither with the leaven of Malice and Wickedness, but with the unleaven Bread of Sincerity and Truth.*

Q How do you prove that Faith is necessary?

A From

A From *Heb.* 10. 22. *Let us draw near with a true Heart, and full aſſurance of Faith.*

Q How do you prove that you ought to have *a thankful Remembrance*, &c.

A From *Rom.* 5. 8. *God commendeth his Love towards us, in that, whilſt we were yet Sinners, Chriſt dyed for us.*

Q How do you prove, that you ought *to be in Charity with all Men?*

A From *Matth.* 5. 23, 24. *If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy Gift.*

SECT. LII.

Q I Have but one or two Queſtions more, and then I ſhall have done with you. In what Poſture ought you to receive?

A. Moſt certainly in the humbleſt manner, and that is kneeling.

Q Is there no danger of Idolatry therein?

A None at all; our Church having poſitively declared, that thereby there is no Adoration intended, or ought to be done, either unto the Sacramental Bread and Wine, there Bodily received, or unto any Corporeal Preſence of Chriſt's natural Fleſh and Blood.

Q What do you think of thoſe who receive ſitting?

A I think it a very indecent and irreverent poſture, and that it ought to be avoided by all that have a true ſenſe of their Duty, and would be thought to be good Sons of the Church.

Q Will you then obey the Church herein?

A Through God Almighty's Bleſſing I will, and in all other her decent Orders and Ceremonies;

nies; as believing them, though indifferent in themſelves, yet abſolutely neceſſary, when commanded by a lawful Authority.

Q. God confirm you in your Reſolutions, and be for ever with you.

A. And with your Spirit, to carry you through the diſcharge of your Office with Courage and Reſolution.

Amen, Amen. So be it, I pray God.

O *Almighty Lord, who alone canſt order the unruly Wills and Affections of ſinful Men; grant unto thy People, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold changes of the World, our Hearts may ſurely there be fixed, where true Joys are to be found, through Jeſus Chriſt our Lord.* Amen.

O *God, the ſtrength of all them that put their truſt in thee, mercifully accept our Prayers, and becauſe through the weakneſs of our mortal Nature, we can do no good thing without thee, grant us the help of thy Grace, that in keeping thy Commandments, we may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord.* Amen.

O *God, who declareſt thy Almighty Power moſt chiefly in ſhewing mercy and pity; mercifully grant unto us ſuch a meaſure of thy Grace, that we, running the way of thy Commandments, may obtain thy gracious Promiſes, and be made partakers of thy Heavenly Treaſure, through Jeſus Chriſt our Lord.* Amen.

F I N I S.

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